



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

XVIII.—*The Kubbabish Arabs between Dongola and Kordofan.*

By MANSFIELD PARKYNS, Esq.

(Read June 10, 1850.)

THE travels in Kordofan by M. Pallme, in many parts erroneous, are more especially so in the 7th chapter, entitled ‘Kubbabish.’ I had his work with me on the spot, and, remaining a long time in the most intimate acquaintance with this tribe, I am able to ensure, in a great measure, the correctness of the alterations made by me in his statements.

The Kubbabish date their origin from the Howàra, a tribe of Upper Egypt, said to be of Móghrebín extraction, and who fled from Tunis, being driven thence by Abou Zeyd-al-Hellaly. The Kubbabish is the largest tribe of *camel*\* Arabs that inhabit the W. side of the dominions of the Viceroy of Egypt. They extend from the Hafir, nearly two days’ journey below New Dongola, to Zerayga, and from the vicinity of lake Shad to near Düem, on the W. side of the Bahr-el-Abiad. On the E. bank is another race of Arabs, called Hassaníyah. They may be taken in three divisions:—1. The tribes that remain all the year in the desert, only sending persons occasionally to the Amár (or regularly inhabited tracts, such as Kordofan or the banks of the river) to buy corn and pay their tribute. These go westward for the rains with the rest, but instead of returning to the Amár with their companions for the dry season remain either at Sahfy or Buggaríá, or the wells of Abou Sebíb or Abou Senáyt, or near Jebel Abu Hadíd. These are the Howàra, Dar Saíd, and Lahamdy. They formerly descended to the river with the others, but the government called on them to remain in these parts as a protection to travellers against the incursions of the Darfūr Arabs, especially the Beni Jerár, who continually made descents in bodies of from 200 to 300 men, mounted on camels, and plundered the caravans between Kordofan and Dongola. The desert is now continually watched by scouts mounted on dromedaries and horses, who follow the traces of these Darfūr Arabs, the government having given them the right of attacking any hostile tribes that may appear in this desert, a fourth part of the plunder being given up to the diwan or government treasury. The road has been perfectly safe since this regulation, which was made in consequence of the plundering of Mustafa Pasha’s caravan three years ago. Since this only a few attacks have been made on parties of Arabs that have straggled from their companions, which have been repulsed with loss to the aggressors. The Kubbabish have usually horsemen protected with chain armour, at least one or two in each family, besides other horsemen armed

---

\* Arabs using camels in contradistinction to those having oxen.

only with a shield,—one of whom considers himself equal to ten men on foot. The Jerâry cannot bring their horses with them for want of water, excepting during the rains, and then they rarely make a descent, as the Kubbabîsh are too numerous in their neighbourhood, and camel-men must fight on foot, the camel being too clumsy an animal to manœuvre in combat.—

2. The tribes which reside during the dry season on the river or other cultivated parts, passing only the rainy season in the desert. These are fifteen in number. The Nurab (tribe of the family of the great chief Wad\* Salem), Jeheyne, Ko-ahly, and Battahîn, from the neighbourhood of Shigayg; the Owaida from Kadjar; the Wullad On and Wullad Howal from Jebbra; the Rowahly at Dasry, N.; the Seyrajab from Um Gunatér at Abu Hajar; at Kurrery are the Attowiya, Ayayit, and 'Ghalayan; the Hamadab from Dongola; the Shenâbla from near Shad and Düem on White River at Zereyga; and the 'Ghazai. Of these the strongest continue their rain season (Kharîf) westward for four months, passing the Wady-al-Melk (a torrent which comes from Darfûr during the rains, and after various windings, amongst which it passes al Ain and Buggarîa, and falls into the Nile at Dubba), while the weaker ones, three in number, Wallâd Howâl, Sayrajab, and 'Galayan, await the return of the others in the desert E. of the Wady.—3. The tribes which may almost be called stationary. They possess but few camels, their villages are stationary, and, though they never build mud-houses like the people of the towns, some of them construct huts (tûkoly) of straw, instead of the tents (khaysh). They send their cattle with the young men to feed in the desert, but never more than a day's journey from their houses, while the old men, children, and slaves, remain at home and cultivate the ground. They are in all fourteen tribes, of which eight are from the neighbourhood of Dongola; the Howawîr, at Ambukôl; Umutto, at Golid; Gûngwonab, at Khundy; Mereysasab, at Sahaba; Dar Hâmid (Wullâd el Mermi), at Kabtoll, near New Dongola; Abdallab, at Argo; Sowagab, at Haffir; Gehniyak, at Affât. These have their pasture at the Gàb, a portion of the desert between Khundy and Haffîr, which extends to one day's journey from the river; they do not cultivate corn but dates, and collect salt, which is plentiful there. The remaining six tribes have their villages, and cultivate corn, viz., the Wullâd Suleyman, at the Jilf, near Shendy; while the Wullâd Ohgba, Berâra, Lahaymerab, and Gereyat, occupy Gummur, Jayrîn, Jebbra, and Abu Ashush, in the direction of Kurrery, near Khartûm; and the Wullâd Tarîf at Abu Hajar, on the West River.

Such are the tribes of the Kubbabîsh; those of Dongola, with half the Wullâd Howal, are under a Sheikh of these last, named Hâkim, son of the Wolf (Wad-el-Dîb). With the exception

---

\* Arabic words are put in the *dialect* of the country.

of the Howawîr, who have a separate chief, the remaining tribes are all governed by "Fâdl Allah" Wad Salem. The family of Hâkim, while I was among them, had fled to the frontiers of Kordofan, from the oppression of a former governor of Dongola. I received from them many proofs of friendship, and one of his brothers accompanied me to Dongola, when I presented him to my friend Mûssa Bey, lately become governor of the province, who received him very well, and expressed his pleasure at his return, promising to render his situation agreeable, and to restore to Hâkim and his family the chieftainship and all the former privileges and rights which they had lost by their flight. They will probably return during or after the next rains. This tribe (or rather half tribe, for the Wullad Howâl are divided into Dar Mahmûd, who are with "Fâdl Allah," and Dar Hâmid, our friends) was formerly privileged as guides, no guide being allowed to be received but from among them. They were all couriers, carrying despatches, &c., between Dongola and El Obeid. I hope, on my return, to find them settled on the river in all their former rights. Of all the tribes of the Kubbabîsh the Nûrab are the wealthiest. In camels alone they could probably show 2500 to 3000. The rest of the Kubbabîsh altogether could muster, perhaps, 12,000 to 15,000. As the stationary tribes count but very few, all those of Dongola together could scarcely arrive at 1000, including male and female, old and young. Such is what I have heard; but if I state what I have observed, I should estimate them at more than double that number, the Arabs being afraid to tell the truth on account of the tûlba, or tribute. These camels are nearly all of the *original Kubbâshy* breed; the only breeds which exist in Kordofan are the Kubbâshy and Gharbowy (or western) from Darfûr and the western tribes. This latter camel is short and thickset, pretty well adapted for carrying loads in his own country, but little considered by the Kubbabîsh, who have continually to descend the river, and who have the idea that this race dies soon after drinking river water. For the same reason many Jellaby prefer the Kubbâshy. A great number of the camels in Egypt are of this variety, and are preferred there to the other southern races of lading camels. Hence the Kubbabîsh buy very few camels, but breed them in great numbers. Besides these, the Kubbabîsh have large flocks of sheep and goats, and a tolerable quantity of horned cattle.

In strength of men the Kubbabîsh could perhaps turn out 4000 or 5000 able fighting men, horse and foot. The Nûrab are said to muster near 100 sets of dirra (chain mail) and libus (padded horse-covering), besides other horse and foot men, for the tribes under Wad Salem, &c., pay a great part of the tûlba, or taxes, in camels. The stationary tribes pay in money, but these tribes are unimportant. The tribes under Wad Salem alone were

taxed 2000 camels, which impost is now changed into the carriage of 4000 loads of gum from al Obeid to Dongola. Last year, besides these, they voluntarily carried 3000 loads for wages. The government pays for each load delivered 80 piastres (16s.); for those which are packed in skins the Arabs receive the whole sum in ready money, while those which the government deliver in baskets only receive 60, the remainder being retained in case of diminution on the road. Besides this the people of Fadl Allah have to pay 100 horses and 2000 dollars of 15 p. each, not taken in money (which would be a great relief to the poor Arabs), but principally in "umless" or choice camels for his highness, Ibrahim Pasha, which are valued by the government at 8 dollars each, while they are worth perhaps 30 to the Arabs. This year alone 100 were taken. The remainder of the tribute is made up in sheep, the Kubbâshy sheep being very large, nearly as high as a young donkey, and worth 2 dollars each at al Obeid; the government generously reckoning three sheep to value that sum. Besides these they pay 50 slaves, or rather their value, reckoned at 30 dollars each. This is taken from Wad Salem's people, and yet these Arabs are considered to be well treated when compared with the people of the villages.

The rains begin in the middle of summer, about June, a most important time, especially for the owners of flocks, as the desert in a short time becomes green, and furnishes abundant food. As soon as water is reported to have fallen in the desert, a dromedary rider is sent to explore and ascertain the truth: if he find no water, or if it be too far, after some days another is despatched, and so on till one brings notice of water at two or three days' distance from the camp. On his return every one strikes his tent, collects his baggage on his camels, and old and young, sick and well, prepare for their departure. Not a soul remains behind, if I except the tribe of Attowîya, who, although they migrate as far as any, and carry houses and all with them, leave their slaves behind to cultivate the earth, in order not to have to buy corn on their return: these slaves build huts, and with them are left the sick and the old. When the camp is raised, the man who has found the water becomes the guide to the kharîf or rains, and goes first with the drums (nugâra), accompanied by 15 or 20 young men on dromedaries; after them follow the women in their shibarîya (a sort of sedan-chair on a camel, a framework of very rough construction covered with common country cloths), the laden camels, and herds of camels, then the horned cattle, and lastly, the sheep and goats. This order is preserved all day; and in the evening, when the guide announces a halt by beating the drum, every one alights from his camel in the position he occupied during the march. Scarcely have they encamped when the guide remounts and starts off to the water to ascertain more exactly the

position it may have assumed since he saw it, and its quantity ; for if it be not sufficient for all, the camels can do without water for several days, while the cows, sheep, and goats, cannot stand thirst. Next morning the people start as before, following the tracks of the guide, if he have not returned, until they meet him ; towards evening they encamp at about an hour's distance from the water, fearing to go to it that night on account of the confusion which might occur among the thirsty flocks, each anxious to arrive first to the water. During the night the poor men, who have neither horse nor camel, nor dromedary, take possession of a place for their beasts to drink, while the rich await the morning, and start all together in a race, each anxious to select the best watering-place.

Next morning all the flocks are watered ; after that an assembly is called by beat of drum, to decide on their future movements, and if more than one tribe be at the same place, to each one is assigned the direction it shall take till it arrive at the Wady al Melk, above mentioned ; hither all the tribes descend, those from the White Nile and Kordofan, as well as those from the province of Dongola. Here they remain some 15 days, then send messengers, one tribe to another, to concert movements, &c., and despatch in company a party to Nakhashûs (or el Haymer), a mountain about one day's journey from al Ayn, where they collect salt. The Kubbabîsh, during the rains, or in the dry season, form large troughs of mud near the water, or rather inclose a spot of about 3 or 4 yards in diameter, with low mud walls ; this they fill with water, plastering the walls carefully, and put in salt if required, to water their camels and flocks. After collecting the salt, they are obliged to remain a few days to make use of it, and then they start all together. The stronger tribes, and those possessed of a sufficient quantity of "rai" for the return, take the far West, where they remain three or four months. The "rai" are large water-bags of cow's hide, sewn, and of a different form from the "girrab," 8 of which make a camel load, while a camel can only carry a pair of "rai." The Arabs W. of the Nile only use the "rai." After the rains are finished, the water collects in pools "fûla," in the low places of the desert, between which the Arabs are obliged to carry water for the flocks. The weaker tribes remain in the desert E. and S. of the Wady al Melk, where they await the return of their comrades. These pass their time in pasturing their cattle, in the chase, and in occasional warfare with the Darfûr tribes, who sometimes meet them during the rains. The Arabs of Darfûr are the Rizzegat, Maaly, Kinnana, and Hummûr, called Bukkara (cow or ox Arabs), though in reality they also are owners of camels. These inhabit the central part of the kingdom. Besides these are the Habanîya to the S.,

and in the N. are the Attayfat, Bedaiyî, Māharîya, Māhamîd, and Zeyadiya. The last three seek pasture in the northern deserts of their country. The Benî Jerar, ancient enemies of the Kubbabîsh, and former co-inhabitants of the desert between Dongola and Kordofan, are now scattered to the westward, on the frontiers of Darfûr. The oldest traditions assert them to have been from all antiquity the sworn foes of the Kubbabîsh, though sometimes a treaty between them allowed them both a short time for peaceful occupations. One rain season, while the Mamelukes were governors at Dongola, the Kubbabîsh, having passed the season in peace with the Jerar, were returning to the river, leaving the Jerar behind in their country near Sahfy, and, suspecting nothing, had left their heavy baggage and their chief behind, and the greater part of the tribes had advanced to prepare their summer station. The Benî Jerar, covetous, like all Arabs, could not resist the temptation of so much unprotected property, and, breaking their faith, killed the chief Māhamîd Wald al Sany, with many others, and possessed themselves of the property and nugàra (drums) of the Kubbabîsh. Before the news arrived the Arabs had dispersed, and it was useless to attempt to revenge their loss during the dry season ; so they remained quietly and in preparation till the next rains, when they fell on the Jerar, and after 15 days' pursuit killed their chief Jelleh, spoiling them, and taking three of their nugàra, two of brass and one of wood. The Jerar fled to Darfûr, and, going to the other tribes, offered to conduct them to the pillage of a tribe, "pagan and ignorant, but very rich," thus describing the Kubbabîsh. These were deceived and consented, and preparations were made for the expedition. The Kubbabîsh, in the mean time, had passed the dry season, and were again in the far W., when parties detached from them for spying and plunder brought them news of the immense army which, like a hailstorm, was about to fall on them : this news caused a momentary panic in the breasts of the tribe ; some proposed to fly, but others, more reasonable and experienced, showed them that if they fled, even to the other shore of the Nile, the enemy, encouraged by their fear, would not fail to pursue them. Others again proposed only to retire a little, in order to obtain time to call the assistance of some of the friendly tribes from Kordofan. This was again overruled by the persuasion that strangers who fought without common interest would be the first to fly and put a fresh panic among the rest ; so every one encouraged his neighbour, telling him that he fought not only for his life but for his brethren, wife, children, and property. Only the tribes belonging to Dongola, which, as we have before said, do not advance W. with the others, were called, and these could not arrive in time. The Kubbabîsh were however in a great fright ; the cattle

and camels were tied seven days before they saw the enemy, being allowed to eat and drink but little for fear of being pilfered. Thursday afternoon the enemy pitched their camp about half a mile from the Kubbabîsh, and next morning came on to the attack.

These Arabs have the habit of commencing hostilities by sending out pilfering parties, who act as spies also. But when one tribe has decided on attacking another, it takes all its property, women, children, cattle, &c., and pitches in sight of the enemy. The cause of this is, because (as the Arabs themselves allow) they cannot fight unless they have this risk under their eyes. The day after the encampment the attacking party descends near the houses of the enemy, who come out to meet it, and each forms in battle array—the infantry with their shields and lances in the front rank, with here and there spaces between them to allow the sortie of the horse, who are behind them; and behind these again are the women, who, by their voices, encourage the men. The battle begins with javelins, then the horsemen pass out and fight in the space between the lines. On these depends almost entirely the fate of the battle, the overpowered party falls back in front of the foot, but after the first sortie never returns behind the infantry; then the battle becomes confused, the infantry of the overpowering party advances, and generally the affair ends in favour of the party whose cavalry gains the first advantage. In general the victors spare none of the men, excepting a few who are flogged until they discover the hidden property. Women and children are spared. On this occasion the Kubbabîsh, although far inferior in number to their adversaries, had fortune or valour on their side, and were victorious after an obstinate battle, overcoming and pursuing their enemies two days, and entirely despoiling them; since which they have been left tolerably quiet, excepting the affair of Wai.

The Kubbabîsh hunt principally the giraffe and ostrich, no elephants or buffaloes being found in these parts, but in quantities among the “Bukkara,” to the S. of Kordofan. The ostrich is hunted on horses and dromedaries. One day we started from Amry, mounted, five persons on dromedaries: we rode several hours without finding any chase, in the direction of Sit-teyr; at last an ostrich was seen in the distance. We rode quietly towards him; but long before our arrival he was off and out of sight. We continued till we had passed the spot where he was first seen, and then, remaining near some bushes as much as possible covered from view, we waited a long time in the utmost impatience. I continually proposed to advance on his track, but the Arabs refused, only replying, “Wait yet a little.” At last one pointed him out a little S. of the direction he had taken,



coming zigzag towards us, like a ship beating up against the wind. He approached within some 300 or 400 yards, when, perceiving us, he took off again, and we after him at a swinging trot, but with the hand bearing on the halter. He soon disappeared; and after an hour's run we again paused, when after a long lapse he again returned, but this time flurried, his mouth open and his wings more dangled than before. As soon as he saw us he fled and we after him, but this time at a run. We kept him in sight nearly two hours, and when we perceived that we were gaining on him we started off at a racing pace. I got up first; he made a spirt, but it was his last, for he dropped his wings, and, becoming apparently confused, I soon arrived, and two blows from a light stick on his neck sufficed to throw him down. I was very much pleased at his capture, but cannot say whether I owe my luck to the speed of my dromedary or to the politeness of the Arabs, though I have met with very few camels that could keep up with the one I rode that day.

It would, perhaps, appear from what I have said that the ostrich is hunted only in the rains, but on the contrary the hot season, *i. e.* the dry season, before the rains (about April and May), is the best, for two reasons, namely, because the ostrich cannot resist the heat in running like the camel; and, secondly, because the mud during the rain dirties the feathers. The giraffe I have never had the luck to see hunted, but will relate what the hunters told me. If it be merely to kill a giraffe, a horseman armed with a sharp sword rides after it, and cuts the tendon of the heel. For this the horse must be able to make a good start; for if you cannot come up with the giraffe at the first run, you may as well return to your house, for he will tire the horse, and gain ground at every step. If it be a calf, the horse soon comes up with it, and the rider throws a cord or a cloth, or puts his arm round its neck, and takes it alive, the animal remaining perfectly quiet. They remain in the same spot some days, during which time the calf is fed with the milk of a *nâgah*, or she camel, which accompanies the hunters, till becoming a little tame, and recovering from the fatigue and fright caused by the capture, he is taken to the village. Besides these, the Arabs hunt likewise the antelope, wild cattle, &c. The gazelle is caught near the wells with snares, and in such numbers, that at *Shâfy* the entire flesh of a large gazelle is sold for one piastre, or about  $2\frac{1}{2}d$ .

After the *Kubbabîsh* have passed three or four months in the desert they return in the greatest disorder, running as fast as they can, like a routed army. As soon as they arrive in the *Amâr* or cultivated country, they halt among the villages between *Kadjmar* and *Um Gunatîr*. Then they seek their friends and collect together; the tribes next consign their baggage to some trust-

worthy person, probably a fuky, or priest of the village where they may be stopping, and then start for the towns and villages, where they sell anything they may have collected during the rains, such as butter, cattle, or the produce of the chase, and with the money buy corn, which each carries to the place where he intends to pass the dry season. Here they bury the corn, and then return to their baggage, which, with their families, they load on their camels, and carry to the place where the corn was deposited. Wood and straw are then collected for building the "khaysh" or square flat-roofed tent, used during the dry season; while that of the wet season, which is bell-roofed, is called "shügga." Both have a wooden framework: the latter is entirely covered with a large woollen cloth; while the former, being larger, is walled with straw, the cloth serving only for the roof. The camp is built very regularly in lines, with spaces of about 50 paces between each line: the lines run E. and W., facing S., and the flocks are penned between the lines. The chief's house is at the W. end of the central line; that of the "rain guide" is alone, and in front of all. The whole is inclosed with a strong fence of thorns. Each line has openings E. and W. in the outer fence, which are closed with thorns in the evening, after the entry of the cattle. A good house contains a great profusion of furniture, but neither chairs nor tables. The "girràb" are leathern cowhide bags, sewn wide below, and narrow-mouthed, in which is carried the corn. "Jurban" are skins of various sizes, according to the animals to which they belong, usually calf, kid, or gazelle. The animal is flayed by an incision from the rump to each hind foot, and then the skin is drawn over the body and head entire. These serve for all sorts of articles, according to their size, from the little "dàbya" kidskin, which is used for tobacco bags, to the calf-skin "jurab," in which is carried flour or cloths. The "mufara" is also a large leathern bag, which in the camp serves as a carpet, and during the journey contains the small "joorban." The "shelîl" is a sort of curtain of strips or threads of leather woven together, like a cloth, and ornamented with devices in wudda or cowries. This is hung in the back of the tent. Besides these are two or three pairs of rai, five or six girrab and sayun, for water, milk, &c. These latter are in number according to the inmates of the house. The people of the villages churn their butter by swinging a "saan" to and fro. The Arabs make theirs in the "kambut," which is in shape and size like a broad-bottomed jar, made of "zahf," strips of palm leaf plaited, and waterproof; its neck is narrow, and covered with leather, with thongs to hang it oy. On the road this is filled with milk, and hung on the shibereeya, the motion of the camel sufficing to churn it. During the dry season it is hung on a tripod, and shaken to and fro by a

woman. There are besides three or four buttat or thick leathern jars for butter, suet used for pomatum, and the mesuh or dilka. The "kabota," which is like the "kambut," but much smaller, contains scents, spices, &c. The "afarat" are plumes of ostrich feathers, which, during the journey serve to ornament the head of the camel which carries the shiberiya, and during the stationary season adorn the house. The master of every house has an "angareb," or couch, of wooden frame, covered with crossed strips of leather. The rest of the family have each a "seryr," or bedstead, and the children divide one among them. When a girl marries she takes one, which is replaced by her father. The "seryr" is made of "jerrid" (date branches), which are tied together in a row; these are placed on pieces of wood driven into the ground.

Ostrich eggs are used for holding scented oils, &c. The Arabs wear shirts; over this is thrown a ferda or cloth, which has a stripe of red or blue, if the owner can afford it; and all who are able wear drawers. I have seen it stated that they only wrap a cloth over their loins: but this is only when they are at work in the wells or travelling on foot. The women wear a large cloth called "jurytain," which is wrapped round the loins, like the "goorhab," and the end covers also the head and shoulders, like the "ferda" of the Dar women, or women of the settlements. They have also a "shimlah," or coarse woollen cloth, which they wear when they smoke themselves, an operation which they perform in the same manner as the town ladies.

Their food during the dry season is nearly the same as that of the people of the villages, with the exception of a greater proportion of milk and meat of the chase in their cookery. During the rains, for four or five months, very few ever touch grain, eating only milk and meat, except when a guest comes; or when food is given as (karama) charity, it is the custom to make a "guddah" of "asydah," or porridge. The Bukkara Arabs are the healthiest and strongest in all these countries, and their food is almost entirely milk. I have several times lived on milk diet for a long period, and once I was seventeen days, for a trial, without any sort of nutriment, either bread or meat, except camel's milk, of which I drank several gallons every day. I never was better in my life, and all this time I underwent the most violent exercise. I left the place for another, 2 days off, and during the journey was obliged to eat the usual town food, for which I suffered slightly; but on my arrival at Sahfy I returned to milk and to health. Spirits may be good to excite appetite in a man whose habits are sedentary; but the moment I start for my dear desert I forget them entirely, and neither need them, nor could bear the smell of them. How ignorant and stupid are those who exclaim against

the hardships of a desert life ! Nearly all the Arabs chew tobacco mixed with atrum (or ashes which replace the natron). Very few smoke or drink beer, excepting a sort called buggaria, which is not considered unlawful by the Moslem of these countries.

The Arab men eat curds made savoury with "kummun," cummin, or habba sūda, the seed of a sort of fennel, which they reduce to a powder, helba, and onions, from the sayūn ; and in the evening a little new milk from the nāḡah which have lately brought forth, and whose teats are not yet tied from the young. This milk is very sweet, but only a little is taken from each nāḡah. When the young camel, "gand," is tolerably big, *i. e.* about six months old, two of the nāḡah's teats are tied with bits of stick for milking, and two left for him ; afterwards, to wean him, they are all tied, and sometimes a bunch of thorns is fastened to the udder. The women and children drink the buttermilk from the "kabota." If the man have a horse, he gives it every day a large quantity of camel's milk. The milk of the cows and goats is made into butter. The Kubbabîsh are hospitable, and strangers, of whom they have no cause to be afraid, are frankly received among them. In their manners they have very little of the cringing of the towns-people, and none at all when in the desert. They, however, when they find themselves on the river, or other uninhabited countries, alone, or separated from their fellows, become rather timid. They talk loudly, and appear always to be quarrelling, and use very strong expressions for the smallest difference ; so much so that the towns-people, who are not used to them, can hardly bear them. Every other word of their conversation is an oath, either "may my house be unlawful to me," or "divorce," &c. Their chiefs are not at all feared by them. The great chief alone oppresses them, but this he is enabled to do from his influence with the Turks. The others are respected from their origin or character, and although any Arab would express his opinion with the greatest freedom in the presence of the chief, no one would infringe the little points of etiquette established by their ancestors, such as to sit in a higher or equal post, to dress better, &c. Even the children have little respect for their parents, compared with other races. A lad will sit before his parents in an assembly, and express his opinion with all liberty, and, if it differ from theirs, will sustain it, returning word for word.

In most of the tribes morality is at rather a low ebb, while in some few, such as the Wullād Howal (Dar Hamid) it is very rigorously professed, and in some cases in reality sustained. In this tribe they have a superstition that if a man enters his house after an unlawful amour, some member of his family will die ; or if he go among the cattle some animal will die. This serves at any rate to keep infringement secret, for if it were known that a

man had been guilty of such act, even if no mortality ensued, of course all his relations who lived with him would reproach him for risking the life of one of them. These Arabs are hospitable, and a stranger enemy, who may have sought their hospitality, is not only protected while among them, but even, when leaving them, is accompanied by the master of the house, where he lodged, till he is safely out of their district. Even if he be met on the road, a good (that is, well-instructed) Arab would salute him, even if there is blood between them, and advise him not to journey in the direction of his tribe, lest some hotheaded or stupid boy should kill him. If a man have blood against another he would seek it in the man's own place, and not take it from him whilst he was a stranger. In all ages they have been respected as generally honest, and never has an instance of robbery by open force occurred among them. Once I lost a small knife with a silver-mounted handle at Um Gunatir. Suspicion fell on the guide who had accompanied us from Shigayg, and had left us the night before we had become aware of the loss. As we had no proofs and the man was already a long way off, we gave up the affair, and in conversation afterwards with the Kubbabish, as a proof of the existence of theft among them (which they denied) I adduced this fact; they, however, never allowed it, persisting always that no one but a slave would be guilty of such an act among them. The smallest object found among them would be declared and restored to its owner: to this rule there may be some exceptions, but as regards camels, horses, cattle, &c., there is no question. If a camel, sick or fatigued, be left on the road (*vide* Pallme, page 134), no Arab, finding it, will kill it, unless authorized by the owner. Many persons of different tribes have assured me, without hesitation or difference of opinion, that among all the Kubbabish to kill a found animal would be equivalent to open robbery, for if the owner had not left it with the hope of finding it again he would probably have killed it himself, for its skin, if not for the meat. On finding a stray animal, if it be weakly the finder gives it a little water, and then, if it be able to walk, drives it to the nearest water; and if returning home, or not going a long journey, takes it home with him. If the animal cannot rise, after giving it water, he leaves it, recommending it to the mercy of God. If it survive it remains with its new master till claimed, and even if unclaimed for many years, there is no danger of his selling it or giving it away. If a "nagah," the finder scrupulously counts to her owner the value of her wool and milk since he has had her, and produces her young if there be any. The hair and milk belong to the finder, and, if the owner be at all generous, a portion of the young also. If it be a camel, the finder may ride or load it with his own effects, but has no right to separate it from his own herds, or load it for hire. If,

after a residence of some time with the herds of the finder, the found camel be on the point of death, the finder may kill it for food after calling witnesses to certify the state of its health. Some sell the flesh, but a very conscientious man would distribute it gratis as charity; but even though he sell it, no Arab who had found an animal would on any account taste of this flesh himself. If it be a female, after her death no one can claim her offspring; as, in order to recognise it, a man must bring witnesses that the camel in question is his, and must show his marks, &c., which he could not do by a hearsay description after the animal's death. Among the Kubbabîsh males and females are both circumcised, as in Kordofan, Dongola, Sennaar, &c.; the females in the same manner as in the other parts, but without any festivity in particular. After his birth, little attention is paid to a boy, excepting by his mother, till he is circumcised, when, if he be a little grown, begin the occupations of man, such as pasturing, &c.; although this is very uncertain, as there is no fixed period for the operation, some children being circumcised while yet at the breast, and others not till they arrive near the age of puberty. The day being fixed, and the neighbours all collected in the boy's father's house, they begin with the most important part of the ceremony; that is, they fill their bellies almost to bursting at their good host's expense, and then all mount, the boy on horseback, the rest on dromedaries and horses. They descend thus to the water, whether well or river, where the boy and any other of the party who may wish it wash themselves and their clothes, and then remounting return with even more ceremony than when setting out—the girls meet them on their return with “zugarîf.” On arriving at the house the boy is seated on a “guddah” (a bowl reversed), and a piece of the pith of the durra cane being introduced into the foreskin, a thread is tied tightly between it and the gland, and the foreskin and pith being held by the left hand of the operator, he cuts at the thread with a razor; a sort of poultice is then applied and all is over. If the boy cry out during the operation it is the greatest shame for him. The boy then sleeps and every one returns to his peaceful home. The mother takes the foreskin which is sent to her, and wears it on the second toe of her right foot until it wear away or fall off itself.

Marriage is a very formal and important ceremonial. When a young man wishes to marry he first asks permission of his father; his parent, if he think his son fit for the marriage state, giving him permission, tells him, at the same, to look out for a wife. The son, very well pleased with this commission, starts off, and passes in review all the pretty girls of the tribe, until he finds one unequalled in qualities and accomplishments, both personal and mental. The personal qualities she should have are, thick legs,

a broad and heavy stern like a dutch boat, eyes (as Homer has it) like an ox's, and her copper-coloured skin shining from the dilka, which blackens her clothes and leaves an odour a mile off, and an enormous quantity of wool in a bush on her head well plastered with suet, and well scented with some spice or essential oil to prevent its stinking. Such a Venus, if she know how to weave a little cotton into thread on her bare thigh, and will take the trouble to swing the kabota a little every now and then, is, indeed, a perfect choice, although she may aid her husband to a head-dress like Falstaff's, on the occasion of Herne's oak; but this is of little importance if it does not make too much talk, and perhaps after a month or two she may demand a divorce, on the plea that her husband does not provide her with a sufficient quantity of grease for her hair, or mesûh for her skin, which is here considered a want of matrimonial consideration, that, even in the best-regulated families, is sufficient to cause a separation for life. The son starts home, post haste, and tells his father that such a one, daughter of such a one, is in his eyes the perfection of the sex and the flower of the tribe; the prudent father assents, and although in his heart he may have some objection to the girl's family, conceals this, and promises his son to make the necessary proposition to the girl's mother. Accordingly, he goes to her, and if he proposes and is accepted, all is well; but it may be that he is refused, or it may happen that he, not wishing the alliance, goes to the house and never opens the subject. In either of the latter cases, he returns to his son and tells him that he has been refused, at the same time feigning to be exceedingly vexed by the refusal, and by saying to his son, "How have you had the ill luck to fix on such a place for your wife—they have insulted your father, and you, and all the family; and after all, what is their quality or her beauty that they can refuse an alliance like ours?" and by such-like discourses endeavours to dissuade his son by exciting his anger. A love-sick swain is not so easily made to forget his mistress, and the lad generally takes off by stealth to the girl's house, and making a bold face, pops the question to the mother in person. If she confirm his father's words, saying, "Will not one answer suffice you?" he returns really angry, and thinks no more of her; but if, on the contrary, his proposition be well received, and he be simple and dutiful, he returns to his father and tells him, and then, whichever of the two has read the most logic, gains the day. But usually the lad understands the affair, and if really in love determines to be married in spite of the parent. So at night he borrows or rather takes a she-camel from the herds of one of his relations, and cuts her tendons before the door of his intended—usually, however, he lets his male friends into the secret. There is a custom among the Arabs, not only here, but in other

tribes of Arabs, called "silf" or "sillees." This is between relations a mutual concession of cattle for slaughtering on occasions of festivity—for example, a boy takes, without any account, from his uncle on his marriage, if he be on bad terms with his father, or if the latter have not the means sufficient. The payment of this sort of loan is never demanded, only afterwards his cousins or their children will on similar occasions supply their wants without any ceremony from his or his children's property.

As the *nàgah* has been hamstrung during the night, the next morning the news is spread that such a man's son has killed to such a man's daughter, which is equivalent to a marriage. The father, of course, is not over-pleased at this news, and determines to do all he can to impede the affair. Indeed he makes great difficulty to consent, and even when his son, collecting all his friends, comes to beg his pardon, he would probably be refused unless he happen to have the good luck to induce some great man or chief to second him. Having at last obtained his father's pardon and approbation, the nuptial ceremony proceeds on its course. First, he propitiates the girl's mother with ten dollars [I am about to describe the marriage of a rich man] for ear-rings; these are two pair, one pair for each ear; and as five dollars is no trifle in weight, they are supported by a string tied over the head. The four *ferda* and three *ganja*, or country cloths, which are very narrow; the *goorbab*, which is a cotton cloth of Egyptian manufacture, of dark blue, checked with a red stripe, used by the women in all these countries for wrapping round the loins; and lastly the *sohleea* or *ferda* with a red border. After the acceptance of these by the girl's mother, the poor *nàgah* is killed, and her flesh, fat, and liver are divided, each into four equal portions, of each of which one portion is carried to the boy's father's house, and the remaining three portions are left to the girl's family. Then all the friends are assembled, and (if the parties "about to be joined together in holy matrimony" be of different tribes) each one assembles his brethren to his house; but if, as is more usual (the Arabs preferring to marry with their cousins that the money may not be dispersed), the parties be both of this tribe, then two-thirds of the tribe (men and women) collect at the bride's house, and one-third at that of the bridegroom. The meat is then cooked, and the guests feed; but not one dinner suffices them, for when what is offered them is finished they change places, the party of the bride passing to the bridegroom's house, and *vice versa*. Now, as at the bride's house two-thirds fed on three-fourths of the meat, while at the bridegroom's one-third fed on one-fourth only, it is reasonable to suppose that in the former establishment there would remain one-fourth of the meat to satisfy a second time the new-comers, while in the latter the lad's father has to kill a cow, or two or three sheep.



It is rather an odd custom to eat two luncheons in one day, and that in the forenoon; but it would astonish no one who has observed the voracity of these children of the desert when they can get their food gratis. A friend of mine, when residing with me at New Dongola, fed with me regularly three times a day, and ate with tolerable moderation, which astonished me, till I heard that he never refused the invitations of the principal servants, with whom he usually found himself at the hour of eating, and regularly partook of the hospitality of my friend and neighbour, Mr. J. Morpurgo. On returning to Merawy one evening, I gave him for his supper a loaf of bread (about twice a penny roll) and a fowl; when this was finished, another piece of bread and half a fowl, which he washed down with about a gallon of milk, and then reposed; next morning, at breakfast, he remarked that an early breakfast was a very good thing, as riding on an empty stomach was not advisable. "Especially when one sleeps fasting," I replied. "Never mind," said he; "on a journey one must make up one's mind to live on a little." And yet these same fellows, when they travel at their own expense, do really live on very little.

At noon, leaving his guests to the care of his son, the father rises, and accompanied only by two or three intimate friends who act as witnesses, proceeds to the father of the girl, and counts to him all he possesses in money, slaves, and cattle of every sort. Then, according to his means, he writes for his son fifteen dollars for his bride's bracelet; six for the ornaments worn on the head; five for a pair of earrings; a gold ring, weighing probably half an ounce, for the nose, a female slave for the service of the house, twenty to thirty sheep or goats, and thirty camels, fifteen to be delivered now and fifteen afterwards, a horse, dirra (or chain armour), and a sword. With such a fortune a young man is well set up in the world, and has no further claim on his father's property. If the father be not in condition to pay the sum, he puts his right arm in gage, meaning that he will procure all, either by working, fighting, plundering, &c. This being arranged, the women build the bridal tent, which is a work of a few minutes only; and he, returning to his house, collects the women, who sing and dance, and zugrut, and the men on horses and dromedaries show off their horsemanship and the activity of their animals by galloping about, and performing all sorts of evolutions, sham fights, &c.; and thus he leads his son, mounted also, to the lately pitched tent. The bridegroom remains mounted outside the door, till two young men, who have been sent to the bride's father's house, bring her, carrying her in their arms; they then turn her seven times round the house, and introduce her, and, setting her down, she stands in the middle of the room till the bridegroom descends from his horse, and enters also; he is accompanied by a little boy as sword-bearer, and she by a woman

who is called wuzeera, and acts as counsellor and hair-dresser. This woman is usually either a widow or a divorcée. They sit all four together on a serrere, the happy couple in the middle, and their companions one on each side, the bride and wuzeera on the left hand of the bridegroom and his sword-bearer. Then the gentleman very politely makes use of his bride's lap as a pillow, placing his knee over it, and reposing his elbow on this, and his head on his hand; in this very agreeable position he converses with the friends who may be assembled till sunset, she remaining silent, the people outside continually dancing, singing, and manœuvring their horses. At sunset the bride and her wuzeera get up and, leaving the bridegroom, go to her father's house, where food is prepared for them; when she has eaten and drunk, her father carries food also to all the guests assembled in the bridal tent; these having fed, each one retires, except the near relations of the bridegroom, who remain with him all night, while the intimate female friends of the bride also pass the night with her in her father's house, keeping up the singing and dancing till morning. Next morning a "guddah," containing the kidneys and heart of the nàgah is sent from the bride's family to her spouse, who invites all the principal men to partake of it, beginning with his uncle, if he have one, only excepting his father; he himself looks on, but does not join in the eating. When the party separate he rises with them, and, accompanied only by his sword-bearer, invites himself to the house of one of the party, who may be either a man of rank or rich, or a particular friend of his. Here a sheep is killed, and he feeds; then the women "dillik" him, and he sleeps till noon; on rising he is again submitted to the "dillik," and feeds; his head is anointed with perfumed suet; he receives a present according to the means of the master of the house, *i.e.*, a dollar or a sheep; and returns to his bridal apartment, where he remains till aysheea (after sunset) alone with his page. About this hour the bride and her wuzeera come alone, and sit on the serrere near him. The wuzeera sits behind the bride, having her between her legs, and encircling her with her arms, and, armed with a small stick, about the thickness of one's finger, prevents the bridegroom from touching her; while he on his part does his best, not simply to touch his intended, but to scratch her thighs with his nails, which are left to grow long on purpose. [This custom appears to prevail in all these countries, although with variations, and almost all persons about to be married, let their nails grow to a disgusting length, protecting them against use by wearing, as a bag, a piece of sheep's gut on each finger.] So the polite bridegroom scratches till the blood runs, and the more wounds he succeeds in inflicting, in despite of the stick which taps vigorously on his knuckles, the more he is considered worthy of the esteem of his

bride. When he is tired of this work he dismisses them, by quietly and politely kicking them both to the ground, when they run to the girl's house, leaving him to sleep alone. This is the privilege of the wuzeera, who refuses the bridegroom the least liberty with his bride *till he gives her a present*. Next morning the wuzeera comes before sunrise, and brings the breakfast she has prepared, and, when they have well eaten, dilliks them (*i.e.* the bridegroom and his page). At sunrise they leave the woman, and, as yesterday, go to the house of some one; and here, as before, they receive a present, grease, &c. As soon as they are fairly out, the bride, who has been watching them, joins her wuzeera in their house, where they remain until noon, when the boys return; as soon as they are in sight, the cruel fair one, in order to annoy her lover, makes off with her wuzeera. The affair begins to be annoying to our hero, but in order that it pass not off shabbily, it must yet continue a day or two. He sends his page to call the wuzeera, who obeys the call; then he endeavours to persuade her by threats and promises to yield him his bride; at last, waxing hot, he beseeches her; and finally, as if forced by his passion, he promises her *a present*. She forces him to swear that he will give it her, which he does either by the head of his father, &c., or some other strong oath. At length he has persuaded the wuzeera to let him have a meeting with his wife, at which she is not to interfere, and accordingly she brings her to him, and, leaving them and the page in the tent, goes and sits down outside. The bride is covered, for the conditions were only to leave her with him, and the wuzeera has instructed her well, neither to speak nor allow her face to be uncovered *gratis*. But this does not satisfy the gentleman, who seeks to uncover her while she struggles, till, when nearly succeeding from superiority of force, she screams out, and the wuzeera enters, and with her stick driving him off, they return home to her mother. But the old people begin to think with us that the affair is getting long, and that as we have wasted a good deal of ink, so they have spent a good deal in the sheep, cows, beer, bread, &c., which have been consumed these last few days, and so the girl's father, addressing her mother, threatens to divorce her if he see his daughter come to sleep in their house again. During the day the wuzeera has been plaiting and arranging the girl's hair; but, after her father's oath, she is obliged to stay with her husband; and in the evening they go to his tent and remain all three together, the wuzeera in the middle; but this night she has changed from the fierce guardian to the humble suppliant, praying and adjuring the bridegroom to leave her only this once more with her, and promising after this night to interfere no more with their matrimonial arrangements. He is obliged to consent. Next morning, as soon as her father is gone out, the women return to his house to finish

the tressing of her hair and to smoke her. The bridegroom goes out on his begging visit as usual ; but during the morning he sends his page to beg a sheep at his father's house, which is taken and killed before the bridal door ; his mother also takes flour and makes bread ; in the same place, where this is prepared and the meat cooked, the bridegroom is called and returns to his tent (the bride in the mean while is with her mother). The food is put in a gud-dah, and left in the shade of the tent as caràma, or an offering, from which any passer-by may eat. When this is done, and all the company assembled, the bride is brought, and entering the house sits on her husband's left-hand, all the people ranged in front. She is dressed in all her finery, gold, silver, &c., well smoked, tressed, and anointed, and covered with a cloth, face and head. Her husband, taking the edge of the cloth in his right hand, turning towards her, uncovers and covers her seven times, saying, as he uncovers her, "I uncover you under auspices of wealth," and as he covers her, "I cover you by offspring." Then the bystanders dispute among themselves, the girls with the boys—the girls saying, "Our bride, is she not prettier than your bridegroom?" and likewise the boys giving the palm of beauty to the man, when at last, to settle the affair, one from the latter party, stepping out, puts the girls on their oath till they swear that the advantage is with such a one. The mother of the girl is outside to hear all this, and then she sends the wuzeera to bring her daughter. She takes her, and dresses her in trousers, and over the trousers a cloth, which is first tied round the waist, and then passed between the legs, and well secured behind by cords. The wuzeera then conducts her to her husband, and receives from him a present of a dollar, when she and all the company, *even his page*, rising up, leave them alone. This is towards evening. He begins to talk to her, but she never answers till he gives her a she camel and some dollars to open her mouth. So far so good ; but evening is come, and she must consult her mother first ; he presses, and she refuses, till at last he is obliged to consent. She goes to her mother, who, *on receiving the dollars*, undresses her and sends her alone, and clothed only in the ferda.

The marriage being concluded, the happy couple remain together for forty days, during which time they neither work, nor indeed even wash their clothes, only the bridegroom occasionally visits his friends, but he must see sunrise and sunset in his house. After the expiration of the forty days the bridegroom's father brings a sheep, which is to be killed as caràma, the wedding garments are washed, and the water, instead of being thrown away, is carefully poured out under the bridal couch. The couple put on new garments, and go to their work and affairs, separating each one to the parent's tent. If the houses be near, they usually sleep

together, but if far off they never meet till the day they settle. A few days after their separation the bridegroom's father calls on the bride's, and demands his son's wife, as he wishes to settle his son, in order that the work may go on more regularly. The girl's father puts off the time twenty days or a month. At the end of which time her mother, taking corn, makes beer, and fills a pair of rai on a camel, and six or seven booram, which are carried by the slaves, and takes them with her to the bridegroom's father, who, on their arrival, kills a nàgah, the skin and rump of which are the perquisites of the mother. Then arrives the bride in her shibe-reeya on one camel, her tent on another, and a load of corn on a third. Her tent is pitched in front of her stepfather. The friends make beasts of themselves, eating, drinking, dancing, and singing for two days. The man and wife are then considered settled, and may quarrel or agree *ad libitum*.

At the death of one of the tribe his friends and relations assemble and weep in his house, embracing one another, or rather each one puts his arm on his neighbour's shoulder and weeps, saying "Oh, my friend, ha-y!" "Oh, my brother, ha - - y!" "Oh, my mother's son, ha - - a - - y!" &c. Those who happen to be absent on the occasion, on their return, or on meeting with one of the family, even if years have elapsed, on hearing the news, perform the same ceremony. Then they rend their shirts, and throw dust and ashes over their heads; and after sewing him in his winding-sheet, each of his near relations takes a strip from the remainder of the cloth and binds it on his forehead. Then they bury him, and return silent and sad to his house; while they weep, his brother or son endeavours to console and silence them, as in all Moslem countries to weep for the dead is unlawful, marking a want of submission to the Divine will. The women in the mean time beat the nugàra, or drum, with a single stick at regular intervals, much to the same lively tune as our knell, and all the females dance, with their clothes and faces dirty and neglected, to this measure. For three days the male and female relations remain seated in sorrow and silence. After this the friends send a mounted man to each of the neighbouring tribes, who relates that such a relative is dead, and begs of them to assist at his "agry" or (as it is called in other parts of Soudan) "arda." A day is appointed, on which the tribes assemble, all armed, men and women dressed in all the finery they possess, and bringing with them all their camels; only the children and flocks are left behind. At the village of the dead man preparations have been made for their reception. A nàgah is killed, a post is set up in an open space in front of the village, on this is hung the nugàra, which is beaten a little before daybreak. At sunrise the tribes arrive and form a circle round the nugàra, leaving only one opening in the

ring by which the herds enter, and pass in review before the assembly, who make remarks on the quantity and quality of each man's cattle. As each herd passes out, another enters, a horseman rides on one side and a dromedary man on the other of each herd, to prevent confusion. When they have all passed in turn, last of all enters the herd of the family of the deceased. Each fat *nàgah* has a bell tied round her neck. As soon as they have entered, instead of passing round and out like the rest, the entrance is closed, and they turn round the space three times, and then pause in the centre. The people then taking the young camels throw them down and hold their fore feet over their heads. Any one who knows that a young camel will not submit to any liberties being taken with his person without screaming out, may imagine what sort of a noise they would make in this rather disagreeable posture; so they cry out, and their mothers answer them, and all the herds inside and out join in this mournful concert; the whole people, horse and foot, and the women wail in company. Every one knows the voice of a young camel when excited by fear or anger, their mothers answer them by a long moan, and the whole forms a really sad concert, which is kept up for nearly an hour, when the herd is turned out, and every house in the village brings a camel laden either with grain, bread, beer, or water. The near relatives usually bring of the two first articles, but every one brings as much as he can, for if he bring liberally, others, of course, will do so on the first funeral in his family; and if he provide water he will receive as much on a future occasion. The loads of each article are placed together separate from the others. Then the dancing and galloping of horses and dromedaries are continued, tribe after tribe; first the men mounted, and the dancers, and last the family of the deceased. They remain two or three hours, and, when they separate, the guests are divided among the houses, and each host takes from the collected fodder for man and beast as much as will feed the guests allotted to him.

The strangers pass the night at the deceased's village, and next morning return to their homes. Then the relations of the deceased assemble at his house, and all, male and female, excepting the old, shave their heads and burn their hair in the house. If there be a young widow, she sits in the back of the house, with her face towards the wall, and neither sleeping nor rising may turn her face towards the door, excepting when she has occasion to go out, when she covers her head and face entirely, only leaving open one eye. If she be young, her mother, or aunt, remains with her during her forty days of weeping, as do her relations for the first eight days; but should she be old, she only passes the eight days with the rest, and then goes about her business, having first put

on her wrist an iron bracelet, which she wears till her death as a sign of her having determined on perpetual widowhood.

The other *camel* Arabs of Kordofan are the Hababín, who may be subdivided into the tribes of Majanín (mad men), residing near Būaira; Nowahy, ditto; Jellaydat, ditto; Ferahny, near Shershar, N. of ditto; Meramreea, ditto; Wullád Bidayr, ditto: and the tribes of Dar Hammar; the Jay-zar, Subbayhar, Arraygat, Wullad Yahíya, Nas Abu Dugl, and Simma-al-Batal.

All these Arabs, as well as the Bukkara, give much trouble to their governors, the Turks, who are obliged to send troops constantly on account of their non-payment of tribute.

XIX.—*Extracts from Notes taken during his Travels in Africa, in the Years 1847-8-9, by the BARON J. W. v. MÜLLER, Austrian Consul-Gen. in Central Africa.*

[Read March 25th, 1850.]

MY journeys into Africa were exclusively devoted to science, and to the study of nature; but I could not help bestowing some attention to the advantages that might be derived from the civilisation of that most fertile portion of the globe. I shall therefore touch here and there upon the practical, as well as upon the scientific, results of my expedition. I may premise, that I had prepared myself for the task I have undertaken by studying natural science under some of the most distinguished Professors in several universities, and that from my earliest youth the observation of the phenomena of nature had excited in me the liveliest interest.

\* \* \* \* \*

I had proposed to undertake a scientific journey through Africa, traversing it from one coast to the other. Foreseeing the difficulties attending such an undertaking, I determined to prepare myself in such manner as to ensure success. I therefore left Europe in 1845, in order to accustom myself to African travelling, and went to Algiers, with a view to acquire a certain knowledge of the language, manners, and customs of the inhabitants of that country. But I had made an unfortunate choice, for the influence of the French had almost annihilated the nationality of the Arabs; in consequence of which I was induced to visit Morocco, where I was equally unsuccessful. I was made prisoner by Abdel Kader, and, though but a harmless naturalist, was treated as a French spy, and was near losing my head, which was the fate of my companion.\* The hardships, however, of my first journey,

\* The accounts of the first African journey of Baron v. Müller in 1845 appeared in the *Isis* and other German periodicals of the day.—ED.